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"In All I Can"

AN EDITORIAL

Muncie Friends Entertain Yearly Meeting

Western Yearly Meeting

ELDEN H. MILLS

From Lava Beds to Ministry

STORY OF FRANK MODOC

A Well Worn Path

A. EDWARD KELSEY

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE PRINCE OF PEACE CONTESTS

The first year of the Prince of Peace Declaration Contests held under the direction of the Ohio Council of Churches has been brought to a successful issue with the finals of the series at Columbus in connection with the Ohio Christian Endeavor Convention. Two eliminating contests were held comprising nineteen Congressional District Gold Medal winners. The four highest in each of these were represented in the final for the Thousand Dollars award. The contests have enlisted some three thousand young people in the public high schools of the state. There were 565 of them leading up to the state contest, comprising the local church contest, the county and the district, with their respective bronze, silver and gold medals. The winner of first honor was Harold Thomas of London, Ohio. An additional thousand dollars has been given in local, county and district awards through the local churches, clubs, individual business men and especially editors, who both by able and timely editorials and valuable prizes in money have been a great inspiration. The possibilities for good in this movement are immeasurable, and the contests have been the occasion of many happy and enthusiastic community gatherings. It is heartening to know that a commission on international justice and goodwill of the Federal Council of the Churches of Christ in America, representing some thirty denominations, has adopted the principle of the Prince of Peace Contests thus making this movement for World Peace one of national proportions.

NEW PRESIDENT OF THE WORLD ALLIANCE

One of the latest honors to be conferred upon Dr. John R. Mott, the general secretary of the American Young Men's Christian Association, and regarded by many as the world's foremost religious leader, is that of election to the presidency of the World's Alliance, the co-ordinating body of the Y. M. C. A.'s of fifty-two countries, and to the chairmanship of the Nineteenth World's Conference, which met at Helsingfors, the capital of Finland, August 1-6. He was asked a year ago to serve as president of the World's Alliance, but withheld his decision until the resignation of Dr. Paul des Gouttes, who retired because of advanced age. He then accepted on condition that he should be held responsible for the formulation of general policy but not for administrative work. The Alliance and its administrative body, the World's Committee, have their headquarters in Geneva, Switzerland. The influence which Dr. Mott wields among the two million members of the Y. M. C. A. is based, his associates say, on two qualities: a powerful personality, and an intense religious zeal that keeps him more than half of each year away from his home at Montclair, New Jersey, carrying him into every corner of the world. Early this summer, he returned from a tour of six months through the Orient and the Pacific Islands, only to set out almost immediately for Europe to preside over the Helsingfors Conference and two other world gatherings. Since his graduation from Cornell University in 1888, at which time he became a Y. M. C. A. secretary, he has been honored by many nations. He is a Knight of the Legion of Honor of France, and has decorations from Japan, China, Italy, Greece, Poland, Portugal and Siam. The city of Salonica named one of its principal streets after him.

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BIBLE PICTURE CARTOONS IN CHINA

An interesting new development in the picture line by the China Sunday School Union is a series of line sketches illustrating, in Chinese style but not Chinese figures, the life of Christ. The idea was suggested by the Little Jets in the U. S. A. "Sunday School Times." Coöperating with the Chinese artist, Rev. J. P. Espey, of the Presbyterian Mission in Shanghai, produced this series, which they call *Bible Picture Cartoons*. They are issued, four on a sheet in wall scroll form, and intended to be shown one by one as the Bible story is told. The sketches have heavy lines with little detail, so that they may be easily seen across the schoolroom and comprehended by scholars with little Bible knowledge; moreover, being in Chinese style, the attention of the children is not diverted by too many foreign features in the picture. Accompanying the Cartoons are leaflets having on them fac-similes of the Cartoons, but with some important feature of the picture left out. Below the pictures are Bible verses, also with missing words. The missing parts are of course to be filled in from memory as Expression Work by the pupils. These Cartoons were prepared especially for the Primary and Daily Vacation Bible Schools but are also available for use especially in country districts and with either children or adults new to the Christian message.

PROBLEMS OF HUMAN RELATIONS CONSIDERED

The International Missionary Council which met in Sweden, July 17-25, and was presided over by John R. Mott, facing world problems considered first, that new tides of spiritual life must begin to flow within the church before its missionary tasks can be fulfilled. Foremost was the need for a world-wide inquiry into the relation of the Christian message to non-Christian systems of thought and life. The race question required close attention, the committee coming to the conclusion that most progress would be made through well-considered and strongly supported experiments at a few selected points. Africa, the Pacific basin, and the United States were the points picked as the most promising for these experiments in goodwill. The national Christian councils of India and China were insistent on the necessity for attention to the problems of human relations in industry, while the future of missions in Africa is said to be inextricably bound up with the question of forced labor. The Committee reached an important decision in calling a meeting of the full International Missionary Council to be held in Jerusalem, March 19 to April 1, 1928, the membership of which is not to exceed two hundred.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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"In All I Can"

IN a letter at hand from a friend, he tells us of having seen at old Devonshire House in London many years ago, a letter written by William Penn to his king, Charles II. The way in which the distinguished Quaker signed the letter evidently impressed our friend then as it now deeply impresses us: "Thy Obedient Servant, in all I can."

Thus spoke a generous-spirited gentleman of brave and tender conscience. His king was a dissolute monarch who typified fairly well the reaction against the Puritan ideals and regime. It was a gay, pleasure-loving, licentious period, and Penn's pure heart revolted at the folly and corruption so flagrant. Moreover, even apart from the defection in both public and private morals, there were obviously many things in church and state, of which the king was the recognized head, which William Penn could not approve and in which he could not follow his sovereign. On the other hand, Penn was a loyal subject of his king and a patriotic citizen of his country. Personally, he was not unmindful of the favor and blessings which he had received at the hands of both. From a sense of duty as well as with a feeling of gratitude, he made himself the "obedient servant" of his monarch to the very limit of the approval of his conscience. It was not a grudging but a cheerful, generous allegiance which he offered, courteously expressed in word and deed.

It appeals to us strongly that Penn's example is one which may well be studied and emulated by Christians today—and by Friends particularly, perhaps. In seeking to further principles and policies making for peace, righteousness and the general human welfare, it follows naturally that we must often be found in opposition to things as they are, including, often, features of governmental program. This is essential and we should not shrink from this duty, unpleasant as it often is. Good and progressive government is dependent upon the check of sound, constructive criticism. We should be careful to see, however, that the faithful performance of this duty does not lead us into the sombre, carping spirit of the objective mood.

There are few people more obnoxious than the professional objector, whether in church or state. It is a fine test of character, the ability which one shows in marking the line between sincere, discerning, conscientious objection and the propensity toward stubborn obstinacy. We should remember that full and free co-operation, wherever possible, is as much a Christian duty as is the occasional urging of a conscientious objection. In our civic relationship, we are a part of the state to which we owe so much of our well being and happiness. In gratitude for these blessings and as a mark of real patriotism, it is our privilege to serve our country as obedient servants "in all we can." And we should do so with something of the cavalier courtesy that marked the attitude of the courtly Penn.

Even from the point of view of wise policy in advancing our principles this is good procedure. Just as surely as God loves a cheerful giver, the world loves not only a cheerful giver but also a cheerful co-operator. Generally, the two are one. By co-operating heartily wherever and whenever we can, we are more readily given a respectful and considerate hearing when we feel called upon to criticize. It is the willingness and even eagerness which Friends have shown to be constructively helpful in time of war that has given them a large measure of consideration in their conscientious objection to war itself. A generous, positive service furnishes a fine background for the criticism and the objection which we feel compelled to make.

"In all I can." The words convey a fine sense of well balanced duty. We have pointed out the implications on the positive side. Those on the other side are equally important if rightly discerned. "In all I can" implies clearly,"In some things I can't," and William Penn's life clearly demonstrated the reality of this reservation. He had strong religious convictions which he could not yield, even in loyalty to his king to whom he owed much in personal favor and friendship. Those convictions meant so much to him that he proved his readiness to go to prison for them.

It required a depth of conviction and a distinctly high degree of courage to inspire a man prominent in the public life of his country and favored at the royal court, to break with his government; particularly when in doing so he became identified with a lowly religious sect that was quite generally despised. How very difficult it is for those in positions of civil responsibility to maintain their convictions against governmental and popular pleasure! How rarely do we find a John Bright who stands bravely by his principles in the halls of government, though he stand alone, unmoved by the angry tides of disapproval! Yet this is the higher loyalty to which the words and the living example of William Penn call us, whether we sit in the seats of the mighty or whether we merely tread the ordinary paths of citizenship.

We referred a moment ago to the ready co-operation as positive. In the highest and fullest sense, deeply felt conscientious objection, sincerely and helpfully urged, is oftentimes the most positive service that can be rendered. The necessity of the existence of the State, which may justly require the obedience of its citizens for the welfare of all, is, we believe, readily granted by Friends. But we also hold that the freedom of the enlightened conscience is the

essential factor in the realization of the "welfare of all," and that to it the individual must give his allegiance. The enlightened, tolerant State will recognize this fact so far as seems compatible with the national policy. Beyond *that* point, in the clash of the crisis, the individual conscience may not yield, though the consequences may be obvious; for to yield, to conform, would be to submerge the individual in the collective, the State conscience, and would thus defeat the very means whereby all progress has come; would be even disloyal to the higher interests of the State to whose immediate command we withhold obedience. The implication here is clear as to the logical position for Friends to take in the time of crisis, of war. We may render the State we love and the cause of the Kingdom we serve the highest, fullest service, and a consistent service, by a course of action other than that of more or less complacent conformity to the demands of the hour—by a course of action which, stated *positively*, will actually lift the public thought, and thereby the action of the State, towards those ideals of brotherhood and love which were in Christ, those ideals in the realization of which will alone come his kingdom upon earth.

What finer, more appreciatively courteous, more truly Christian attitude may we assume, therefore, than that breathed by William Penn in signing the letter to his king: "Your Obedient Servant, in all I can."

Muncie Friends Entertain Indiana Yearly Meeting

For the second time since its organization in 1821, Indiana Yearly Meeting, this year, was held away from Richmond. The Yearly Meeting-house being in progress of reconstruction and not yet ready for use, the invitation of Friends at Muncie, about fifty miles north of Richmond, to meet with them, was accepted. The 106th annual session opened, August 24, in the Friends Memorial Church with the Recording Clerk, Isadore Wilson Kirk, presiding in the absence of S. Edgar Nicholson, who during the past year has transferred his membership from Indiana to New York Yearly Meeting. For the past seven years he has served most acceptably as Presiding Clerk, and a letter from him was read expressing regret, that under present circumstances he was unable to serve the meeting, and also good hope for the future well-being of the meeting and its work. The Yearly Meeting sent him a message of appreciation.

The following Friends, long prominent in the activities of the Yearly Meeting, being present, were invited to sit on the platform facing the Meeting, as those whom the Meeting was delighted to honor: Joseph A. Goddard, Charles G. Carpenter, Esther Cook, Ira C. Johnson, George N. Hartley, E. Gurney Hill, Abel Gilbert and S. Adelbert Wood. Benjamin Johnson of Richmond, who was reported last year as having attended for seventy-two years in succession, sent regrets that he would not be able to make the trip this year. The Meeting directed that a letter of greeting be sent to him expressing appreciation for his continued interest and his many years of fellowship in service.

Visiting ministers who were introduced and welcomed were, Ellison R. Purdy and John Snavely of Iowa Yearly Meeting, George R. Aitkin of Ohio, H. Elmer Pemberton of Wilmington, and Wilbur K. Thomas, Executive Secretary of the A. F. S. C. at Philadelphia. Later in the week, Edgar T. Hole of New York, Francis Philip Frazier of Kansas, Mary Petty of North Carolina, Luther and Elsie Addington and Burnie S. Cook of Western were cordially welcomed. William B. Harvey of Philadelphia, was also in attendance for a part of the time.

Greetings were received from the Mayor of Muncie and from the president of the Chamber of Commerce with an offer to arrange for a sight-seeing tour of the city as their guests, which was readily accepted and was later enjoyed by many. Enterprising citizens provided automobiles and pointed out with justifiable pride their industrial plants and business houses, their churches and schools, their parks and other features for which the city is noted.

The Representatives from the Quarterly Meetings reported the name of Arthur M. Charles for Presiding Clerk, at the afternoon session, which was heartily united with, and to assist him were re-appointed Isadore W. Kirk, Edwin P. Trueblood and Edith J. Hunt. Lindley Cook was appointed Announcing Clerk. The Presiding Clerk expressed a keen sense of responsibility in attempting to follow a long line of Clerks who had served in the past so acceptably.

The report from the American Friends Service Committee indicated the change from a wartime emergency program to definitely constructive work along four lines of Christian service. What are known as the foreign, the home, the inter-racial and the peace sections are now operating, and $100,000 annually will be needed for this work to carry it forward successfully. Wilbur K. Thomas gave a strong message on the Glory of the Second Mile in accepting the challenges to go beyond ourselves in our work. "The thing that has distinguished the Society of Friends in years past is that second mile. We have found that the thing which has set Friends apart is the application of the principles of Jesus to everyday life, to prison reform, to abolition of slavery, to abolition of segregated vice districts in the cities, and to the formation of schools for Christian education of children." The appeal to give one year of service to some work of national importance in peace time before they marry and settle down for themselves has been responded to, in three and one-half years, by 135 young people.

The report of the Board of Home Missions and Social Service called attention to the work in education, charity, Americanization and good citizenship, law enforcement and recreation. Ellison R. Purdy, chairman of the Board of Home Missions of the Five Years Meeting, and the Executive Secretary, Ruthanna M. Simms, stressed the goals mentioned in their report, encouraging Friends to a more intensive evangelism by co-operating with the interdenominational conference on evangelism each year and thereby making it possible for Friends to enter the new evangelistic movement which is on foot in this country, to increased work in the Indian missions of Oklahoma, and to the promotion of Christian race relations in North America. Giving a vivid picture of what is being done by Friends in Oklahoma among the Indians and of the work yet to be done, Francis Philip Frazier spoke effectively. The faith which the Indians have in Friends and their work was mentioned along with the need for still greater service than is now given. He and his wife, Susie Meek Frazier, are directing the work among the Kickapoos, and they are carrying out a program of camps for boys and girls, giving emphasis to Bible study and providing opportunity for expression in Christian service. He plead for more faith, and for the conversion of our pocketbooks as well as our

hearts. Increased work among them is necessary if they are to retain their faith in white Christians. They are waiting and pleading for guidance, and it will require money, work and a unity of spiritual effort.

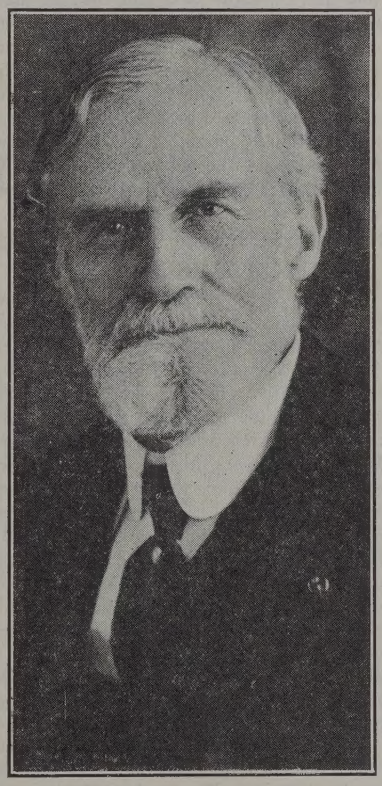
The prosperous condition of White's Indiana Manual Labor Institute at Wabash was set forth in the report of the trustees presented by the secretary, J. Edward Green. A new dormitory for boys is nearing completion, costing $30,000, which will relieve congested conditions. Emphasis was placed on the influence of religious training and of the value which the new chapel, completed last year, has had for the children and others. A program of expansion is under way which will materially increase the capacity of the Institute.

The report of the Temperance Committee was presented by the chairman, Herman O. Miles, which reviewed the work of the year and made protest against a highly financed propaganda that is functioning through the great newspapers and magazines in an attempt to nullify the prohibition amendment. Continued work in the interests of retaining prohibition was urged along the lines of use of the ballot and teaching the evils of alcohol in the schools. Maude Aldrich, W. C. T. U. lecturer, made a stirring denunciation of liquor propaganda and urged the need of state censorship of films for the moving picture screen where prohibition is so often misrepresented and lawlessness broadcasted. "The Eighteenth Amendment is a victim of lawlessness that was in existence before it was written, rather than the cause of it, and if the amendment had been written into the Constitution of a law-abiding nation it would have enforced itself."

The Executive Committee of the Yearly Meeting reporting through its chairman, Ancil E. Ratliff, called attention to a shortage in support of Home Mission work and urged greater support for the entire budget by increased giving and by the discouragement of designation of gifts. Their recommendation that the Yearly Meeting raise $30,000 again next year was approved.

The statistical report followed a summary from the reports on the state of society from the quarterly meetings, generally encouraging, but admitting that in three meetings there was a lack of unity, and showed a net loss of 310 members during the year. This provoked considerable discussion as to possible causes. One Friend urged the need of absolute unity in the church and said, "If we expect to do great good we must have unity in our entire membership that will give us a united front in our efforts to present Jesus Christ." Another expressed the belief that most of our trouble is in our evangelism and feared that pastors are becoming too professional and mechanical. The family altar was declared by others to be one of the great needs of the day in efforts to bring about a growth, both spiritual and numerical, in the church, another stressing loyalty to the Bible. The total membership was reported as 17,096, and money expended for all purposes, $200,338, which represents a per capita giving of a little less than $12.

Delegates to attend the 1927 session of the Five Years Meeting were selected as follows: Delegates at large—Arthur M. Charles, Walter C. Woodward, David M. Edwards, Chas. E. Hiatt, H. Clark Bedford; from the Quarterly Meetings—Wilson Gilbert, Herbert R. Pearson, Chas. E. Carey, Ancil E. Ratliff, Mary J. Overman, Harold Barnes, Milo E. Ratliff, John Rarick, Fred E. Carter, Aaron Napier, Isadore Wilson Kirk, Margaret Hire, Parvin Bond, Lucy Hill Binford, A. Ward Applegate, B. Willis Beede, William J. Sayers, Effie Douglas; alternates—Geo. N. Hartley, Alvin E. Wildman, Bertha Irwin, Percy M. Thomas, Edith J. Hunt, Arend Vlaskamp, Chester McKean, Harry Krider.



Joseph A. Goddard
Host to Indiana Yearly Meeting

Two outstanding events of the past year were given special mention in the fifty-seventh annual report of the Peace Association of Friends in America. They were the decision of the Senate of the United States to adhere to the permanent court of justice, and the decision of the war department to abandon, for a year at least, the effort to establish permanently the observance of a national defense test day. This Association is committed to the policy of assisting in every possible right way to bring about the elimination of compulsory military training from all educational institutions. The third annual peace contest followed the peace reports with five young people participating. First place was given to Orville Johnson of Dublin Quarterly Meeting whose subject was "The Past's Blood-rusted Key."

The Bible Schools at Fairmount, Amboy and Muncie had conducted vacation schools according to the report on Religious Education. The Committee had sought to emphasize the need of quarterly meeting conventions and were ready at all times to help with this work. The report urged renewed efforts in the interest of religious education. A pageant representing William Tyndale, the first translator of the Bible into English, was given by fifteen members of the Muncie Friends Bible School as part of the program for Thursday evening, and was enthusiastically received by the large audience.

As Superintendent of the Evangelistic, Pastoral and Church Extension work, Charles E. Hiatt submitted his report, showing that there had been more special evangelistic work than usual and called attention to the growing importance of personal visitation work. The need for a day of prayer by all departments and activities of the church was emphasized and appointment of such a day as observed last November was approved. Fred E. Smith who had served as Chairman of this committee for the past six years, is succeeded by George W. Bird, who for fifteen years has acted as treasurer of the committee. Eight young men whose gifts in the ministry were recently acknowledged were introduced to the Meeting by the Superintendent who charged them with the importance of their work and encouraged the Yearly Meeting to receive them and give them aid in every possible way. The value of the Ministers Short Course was stressed, and a request for $4,000 was made for the use of the committee the coming year.

The problems faced by missionaries on foreign fields were presented by the Committee on Foreign Missions. The regular work had been quite well maintained and building activities had been going on in some of the stations. Emory J. and Deborah Rees recently returned from the field in Africa, Clara Ford, whose parents are in Africa, but who is attending college in this country, and Mildred White who has just completed five years of work in Ram Allah, Palestine, were on the platform and all spoke at length of the work as they knew it. Emory Rees told of the influences which government has on the native African by stabilizing conditions and establishing law and order and the right of personal property. Educational standards had been raised and if the missions expected to continue their work they must have better equipment and preparation in order to attain this standard. Mildred White mentioned the fact that the Moslem question is a difficult and baffling problem and that more leadership is one of the greatest needs in the work today. A

number of incidents which she related showed the influence of Christian work among the native Moslems.

Meetings for worship at four of the evening sessions and the four half-hour devotional periods at the close of the forenoon sessions were looked forward to with considerable interest. Ellison R. Purdy, Elden H. Mills and B. Willis Beede brought helpful messages in the evenings, and the quiet hour talks were given by Ellison Purdy. Liberating for Service, Living in the Power of God, Testing our Faith, Christian Fellowship and the Mind of Christ were some of the themes by which the truth was unfolded and the bread of life broken to attentive and appreciative hearers. These devotional periods have become a permanent feature and render a helpful service by keeping work and worship well distributed, day by day.

That this had been a good year for Earlham College was shown in the reports of the Chairman of the Board of Trustees, the President and the Treasurer. In connection with the program, a brief address was given by Frank C. Ball, financier and philanthropist, of Muncie, in which he paid a glowing tribute to Joseph Goddard as one "always at the front in every movement for good and right," and to Earlham College whose "people are going out and their influence is being felt in the world. It is important to have the type of religious training that you have there at Earlham." Four young Friends spoke on various phases of the life at Earlham as they knew it. Olive Charles of Plainfield, Bryn Mawr scholarship winner, spoke of the educational side; Anna Lydia Carter also of Plainfield, outlined the social life; Leslie Shaffer portrayed the religious life; and George Scherer represented the department of public speaking by giving his peace oration on "True Patriotism." Vocal numbers were rendered by Leslie Shaffer and Prof. Harlowe F. Dean, the new head of the music department. During the past year 552 students were enrolled from 23 states and two foreign countries, and sixteen religious denominations were represented. Attention was called to the fact that Earlham students and faculty members have subscribed a fund which will be used to send a student to a Japanese university in 1927-28.

An enthusiastic gathering of Young Friends and friends of Earlham College in McCullough's Park enjoyed lunch together and an association was formed for the purpose of providing an Earlham dinner and program for next Yearly Meeting. Young Friends activities were reported at the session following and short talks on "My Responsibility to the Church" given by Clara Ford, Esta Bedford, Mildred White, Mary Highley, Herbert Carter and Leslie Shaffer.

The closing day brought many visitors and the Meeting-house was crowded with worshippers. Many had come early for Bible School and overflow classes had to be provided for by the energetic pastor, William J. Sayers and the superintendent, J. Edward Green. The day was fine and hot, but everyone was patient, making most of the opportunity for fellowship and spiritual worship. The morning message by Ellison R. Purdy from the text, Isaiah 50:4, was well received, and the appeal to "sustain with words him that is weary" found a response in many hearts. A second meeting at the same time was held in the Methodist Church and addressed by Charles E. Hiatt. Other Friends ministers spoke in many of the churches of the city. A very able sermon in the afternoon by President D. M. Edwards on the way to find and to know God and then to make him known to others was a mountain peak of vision and inspiration for the many privileged to listen and follow the line of thought until God in the midst was felt as well as assumed by faith. The work of the devotional committee was reported and approved, and the meeting adjourned to meet at Richmond next year, if the Lord will. J. R. W.

MUNCIE MISCELLANIES

In our venerable Friend, Joseph A. Goddard, father of Muncie Quakerism and long prominent in the affairs of the Yearly Meeting, the latter had a generous and capable host. He made the various arrangements for the sessions his personal concern, assisted by his tireless lieutenant, William J. Sayers, his pastor, and seemed to overlook nothing that would contribute to the success of the week. Indeed his mind was very fertile in thinking of things that belonged to the "second mile," things which, while not required, added the oil of gladness and were eloquent of his painstaking thought and loving care. His very evident joy in the service made it all the more delightful to visiting Friends. It was a benediction to have him sitting head of the Meeting.

Muncie certainly showed itself friendly to the Friends. The seeing Muncie trip has already been mentioned. City officials sent word that Friends in attendance could disregard the parking prohibitions, while citizens generally showed themselves courteously attentive. The High School auditorium and class rooms were placed at the disposal of the Yearly Meeting for the business sessions and committee work and admirably served the purpose. By the way, Muncie Young Friends have evidently made themselves very much at home in that High School building. There were 18 in this year's graduating class, and 11 of them were among the 27 of the class of 270 attaining the highest rank in scholarship. Among these is sixteen year old Esther Sayers, who enters Earlham College this week.

The Friends Memorial Church of Muncie has evidently made its impact upon the civic and official life of the city. Harry Retz, President of the Board of Safety, is a Friend and son of Gertie Retz, well known in that section during her life, as a Friends minister. The mayor is a near-Friend, his uncle being a member of the local meeting. Madge Finnerty, Assistant Secretary of the Chamber of Commerce, is a local Friend, and others could be mentioned who are identified with the public life of Muncie. It is doubtless "unofficially," however, that Muncie Friends are making their greatest contribution to the community, evidences of which were easily discernible.

Women Friends have a right to be proud of the fine piece of work done by Isadore W. Kirk as Presiding Clerk during the first business session. The business of organization was handled with dispatch under her guiding hand and was flavored with an occasional flash of wit that was enlivening.

After listening to the epistles from Germany, Austria and Japan, Ira C. Johnson exclaimed impulsively: "If those folks over there are as good as they write, we Friends over here will have to look alive to keep up with them." Ira spoke the mind of the Meeting.

Perhaps the oldest Friend in attendance was John W. Pickett of Winchester, who claims to be 91. In expressing gratification at the place of honor accorded Joseph A. Goddard, he said that fifty years ago he helped set up the Meeting at Muncie when Joseph was placed at its head. Next month Muncie Friends will fittingly observe the semi-centennial of their meeting.

It was an impressive "charge" which Superintendent Chas. E. Hiatt made to the newly recorded ministers when they were presented to the Yearly Meeting. He emphasized the fact that they would represent Indiana Yearly Meeting in their ministry and would be responsible for representing it truly and creditably. They were encouraged and urged to take counsel freely of the Evangelistic and Pastoral Committee which would be following them in their work with sympathetic concern. The ministers who passed Yearly Meeting were: Frank Chant, Richmond; Chas. H. Emminger, Marion; Paul Wright, Spencerville, Ohio; Wyman Hull, Penn, Michigan; Orville Fischer, Rockford, Ohio; Frank C. Guyatt, Fairmount; Adam Flatter, Peaceful Valley, Ohio; Russell E. Rees, Economy; Vernon Riley, Fiat.

A new feature this year was the semi-daily five minute "informationals" on the various phases of the united work of the church, arranged by the Executive Committee of the Yearly Meeting and given by well chosen Friends. The talks were snappy and illuminating.

Quite a weighty concern was expressed for changing the time of holding Yearly

Meeting back to the latter part of September, as of yore. The question was discussed twice and referred to the Permanent Board for thorough investigation and for report next year.

One of the most practical and original talks of the week was that given at one of the morning meetings by John Snavely on how to enlist the interest and co-operation of the young people. Muncie Meeting demonstrated some of the ways through which it is doing it successfully, in presenting the excellent play, "William Tyndale," representative of rather frequent dramatizations of spiritual truth and ideals which the young people of the congregation give; also in the young folks' chorus, led by Bertha Ridgeway, which is conducted on a standard of merit that makes it worthwhile and attractive.

Young Friends were encouraged to make their own separate contribution next year to the report on the state of Society. Here is a golden opportunity to give their elders something new to think about. Moreover, the Young Friends Committee was asked to appoint a Young Friend to sit with each of the standing committees of the Yearly Meeting and thus begin a practical apprenticeship in the work of the church.

Fairmount Quarterly Meeting brought to the Yearly Meeting a concern for the establishment of a home for retired ministers and workers, it being understood that a very desirable property in Fairmount is available that would adapt itself to the purpose satisfactorily. The matter was referred to the Permanent Board which named the following sub-committee to investigate and report: Ancil E. Ratliff, Mary J. Overman, Wm. O. Barnard, Herbert R. Pearson and Wm. Penn Henley.

Frank C. Ball of Ball Brothers, the good fairies of Muncie, when addressing the Yearly Meeting turned the tables nicely on Joseph A. Goddard. Pointing to his honored fellow townsman he said, "He is the man who set the example of good works before us and taught us how to serve." W. C. W.

Western Yearly Meeting

A Review and An Interpretation

Western Yearly Meeting has listened to its sixty-ninth concluding minute. This does not mean the conclusion of anything pertaining to the Yearly Meeting except its annual formal session. It is the beginning of what appears to be a fruitful year. It is easy to tell something of what happens on the Yearly Meeting campus, but it is difficult to estimate what will be produced during the year which ensues by those who have apparently profited by the formal sessions. A peaceful and successful Yearly Meeting may mean very little.

The opening session on Monday afternoon, August 16th, at Plainfield, Indiana, was on Ministry and Oversight. The opening address by Jehu Reagan was on "Enthusiasm in Christian Work." This much certainly could have been said, that considerable inspiration must have been gained by everyone in seeing a man, present at the organization of the Yearly Meeting sixty-nine years ago, so express himself upon his subject, not only by the thought of his discourse, but by his manner of delivery. To a Friend following the services, Jehu was lamenting the fact that he could not have had some training in ways of thinking and study that he might have been better prepared for his long service in the ministry. He was told that while a more thorough preparation would certainly have been an aid to him, that many a man thoroughly prepared scholastically and methodically, has been only sounding brass and a tinkling bell in comparison to his own unpolished but impassioned, ringing message.

The opening of the regular Yearly Meeting took place on Tuesday morning at 10:00 o'clock at which time the Clerk read, in the usual dignified and impressive manner, the opening minute. The Clerks appointed for the ensuing year were: Presiding Clerk, Albert L. Copeland, Paoli, Indiana; Recording Clerk, Homer J. Coppock, Chicago, Illinois; Reading Clerks, Lilith Farlow, New London, and Mabel Quigg, Crawfordsville, Indiana; Announcing Clerk, John Compton, Monrovia, Indiana. Visiting Friends, most of them with minutes, were: Andrew F. Mitchell, Philip Francis Frazier, Westine Lietzman, Wilbur K. Thomas, Charles E. Cosand, Edgar H. Stranahan, Edgar T. Hole, Luther Warren, B. Willis Beede, Emory J. and Deborah Rees, Clara Ford, Roxie Stalker, and Elmer Pemberton.

It is not probable that a week of conference can be high in character at all times. There were a few high levels. If there could be any criticism of the sessions, it would be this—that the business sessions were too largely formal considerations and acceptance of reports. That is not necessarily a reflection either upon the program, the reports, or the business itself, but it is more an indictment of the attitude of mind of the Yearly Meeting. Every day the Clerk was constrained to fall back upon a show of hands in order to obtain any response at all. No Yearly Meeting is perfect, but for one who has heard the volume of response to matters of business in Philadelphia Yearly Meeting, and has seen Friends "fight" for the recognition of the Clerk in order to discuss issues, one must admit a certain feeling of formality and emptiness in the mere signalling a report's acceptance.

We started, however, to speak of the higher levels. The outstanding two addresses of the early half of the Yearly Meeting were given by Wilbur K. Thomas, following the reports of the American Friends Service Committee and the Peace Association of Friends. The response of the Yearly Meeting to his address on the subject "Open Doors Before Friends," was conclusive evidence of the fact that Friends at heart think in terms not of nations, nor of classes, nor of races. He showed the place which Friends may have in demonstrating the power of love and good will as over against fear and hatred in many parts of the world. When most of us depend upon the information that the newspapers give, which is usually misinformation given not for any philanthropic purposes, it is most profitable to hear one speak with authority upon conditions abroad when that person with an international mind, has the welfare of all men at heart. It is a challenge to our thinking to be told that one per cent of what we read concerning Russia is true. Some of us have to make readjustments when we are told that the Russians are a very religious people. The challenge which should have rung loudly in our ears can be summed up in these words: "The American Friends Service Committee has been reading this past year ten leading Negro dailies. The spirit of hatred which is growing up among the Negroes is appalling. The desire to get even with the whites for their constant oppression is driving them to open propaganda. The Negroes are beginning to feel that there can be no justice unless they prepare to obtain it by methods which the whites have used. Here is an opportunity for Friends. While it may have been gratifying to call to mind that Friends led in the freeing of the slaves, yet that was three generations ago. What are you doing about it now? God has not given the white race the right to dominate other races. When do you think, and why does one ever have the right to think that God was a white man?

The Yearly Meeting was stirred a second time by Wilbur Thomas, when it was told of the Peace work which lies open before

Friends. While many of the things said in the second address were not views that were new to Friends, a certain rather militaristic city near by, was somewhat wrought up over the doctrines expressed. One of the ministers of the city, himself a Peace worker, following the comments made concerning Military Training, used his telephone to inquire just how radical Friends were going to become. It drew from the leading daily of Indianapolis, editorial comment.

The presence of Philip Frazier was a genuine inspiration to all. He told of the changing standards among the Indians, when old tribal customs are breaking down and white civilization is coming in.

At the close of the morning sessions the devotional half hour was lead by Andrew F. Mitchell of Oskaloosa, Iowa. His series of addresses on "Closer Acquaintance With God," carried the meeting after the tiring business session, to the quiet presence where thoughtfully and reverently the earnest search was made to find God near at hand. He also gave the sermon in the Yearly Meeting room on First Day morning.

Prof. Charles E. Cosand of Earlham College addressed the meeting on "Do Twentieth Century People Need to Read?" He pointed out the ease with which reading becomes increasingly distasteful because of the pre-digested form in which so much of our thoughts come to us, as through the movie and the radio.

Thursday afternoon and evening were given over to the missionary program. Emory J. Rees and Clara Ford spoke to the meeting in the afternoon and B. Willis Beede told of his study of the mission stations in Cuba, in the evening. The reports of the Evangelistic and Church Extension Committee, and of the general Superintendent of the Yearly Meeting, Richard R. Newby, show that there is a constant, although in some places too conservative, effort being put forth for progress in both spiritual and material ways. The statistical report showed a net increase of one hundred fifty (150) members for the year.

Prof. Lawrence Hadley of Danville, Indiana, and Purdue University spoke on the subject, "New and Larger Tents," using the word picture of the prophet, Isaiah, of long ropes and strong stakes. The larger the tent, giving thereby more surface for the winds to strike, the stronger must be the supports. Our tents today are very much enlarged. The business of the church is to see that the anchorages are lengthened and strengthened.

Edgar H. Stranahan of Penn College, gave on address on "The Church—The Teacher." He pointed out that with all the excellency of special evangelistic services which are indispensable, such results in comparison with the result of constructive religious education, are comparatively rarely obtained. In the report of the committee on religious education to the Yearly Meeting, the number of conversions from the Bible School was given as four hundred twenty-five (425), a substantial increase over previous years.

On Friday evening five contestants, each having won a contest in the local Quarterly Meeting, spoke in the Yearly Meeting Prohibition contest. Walter L. Johnson of Indianapolis was awarded first place. The other four speakers were: Margaret Harvey, Westfield; Lena Braithwaite, Kokomo; Avis Turner, Russiaville; and Genevieve Reagan, Hortonville. Saturday was Earlham day with the usual Earlham banquet in the evening. The afternoon program was unique, in that it consisted of a number of short, impressive talks by recent Earlham graduates and students.

Delegates were appointed to the Five Years Meeting in 1927 as follows: Richard R. Newby, Ella M. Barrett, I. Lindley Jones, Albert L. Copeland, E. James Carter, Homer J. Coppock, Leslie Bond, Charles L. Mendenhall, Aubrey Delon, William S. Kitch, Edmund T. Albertson, Lee Guyer, John M. Cox, Henry Craig, Surilda Ellis, Burnie Cook, Frank Stafford, Walter Edwards. Alternates: Dr. Benjamin F. Andrews, Marianna Brown, Charles Coffin, Walter E. Day, Gertrude M. Reinier.

The closing session of Western Yearly Meeting occurred on Sunday night with an address by Dr. H. A. Ironsides, minister and Bible lecturer from Oakland, California, and on the program of the Winona Conference this year. He gave a vigorous message on the elements which make up the Christian experience of salvation. The Methodist Church of Plainfield united in the evening service with Friends.

Wilbur Thomas' closing words to the Meeting were: "Why not try God's mathematics? 'One chase a thousand, and two put ten thousand to flight.' What might one hundred fifty thousand Quakers do?"

Elizabeth Reagan, Recording Clerk of the meeting on Ministry and Oversight, smiled demurely when Jehu remarked, in the course of his address, that, "While some of us have governors at home, all of us need governors within."

Two ministers were talking together on the campus. One inquired how things were going in the other's "parish." He replied, "We are making progress, but there is a great deal of room for improvement." Edgar T. Hole "hove calmly alongside" in time to hear the last remark. He said, "That is the largest room in the world."

Prof. Hadley said that when Gertrude Ederle was two-thirds of the way across the channel, swimming twenty-six strokes a minute, her sister called from the boat near by, "Swim slower, Trudie, swim slower." She called back, "If I swim any slower I'll sink." Her father applauded the answer. It made some of us think that probably there are hosts of people who only stand by and watch what the church is trying to do; who, if the church would stop its curtailing and its entrenching and its wrangling, and go about its work as Gertrude Ederle swam the channel, would applaud.

On the afternoon of the Earlham program there sat a long line of notables on the platform. On one end of the row sat Edgar Stranahan and at the other end, Elwood C. Perisho, until Walter C. Woodward entered and took the left end position. President Edwards, presiding, said it would be impossible to give all a chance to speak but that he would like the meeting to recognize the fact that there were these two *"bright* and *shining* lights" (and how they did glisten on that hot afternoon!) at either end of the row. Glancing around, President Edwards found he had made an error. It was moving indeed to see the impulsive way in which V. F. relinquished to Dr. Perisho his title to "the crown."

Western Yearly Meeting, in accordance with the program of the Five Years Meeting, assumed a definite financial responsibility for the united work, not only for the current year, but for the year 1927-1928. The sum named was the same—$26,000. Thorough discussion preceded the action of the Meeting, the spirit and earnestness of which were such as to give assurance that the decision would be followed by performance.

Following a succession of rainy Yearly Meeting Sundays, Western was this year favored with a perfect day. Although not so large as in the old pre-auto days, the visiting crowd on the spacious, well shaded grounds was suggestive of old times. We know no other Yearly Meeting in which the old tradition of "Yearly Meeting Sunday" persists to the extent that it does at Western—unless it be North Carolina.

ELDEN H. MILLS.

OLDEST MEETING-HOUSE

The oldest frame church building in the United States, if not the oldest church building of any sort within the original English colonies, is a Quaker Meeting-house of Easton, Maryland, which dates from the middle of the Seventeenth Century. But, England now reports a wooden church that goes back to the Twelfth Century, or possibly earlier. *The Manchester Guardian* states that an appeal is being made for a fund of ten thousand dollars with which to repair "the ancient timber-framed Church of Warburton, Cheshire, England, as a memorial to the late rector, the Rev. Geoffrey Edgerton-Warburton." This church, the *Guardian* continues, has never undergone systematic restoration, and apart from some external repairs and extensions, it remains almost as it was built. It is one of the best examples of the old wooden churches that have survived in England. In 1883, an entirely new church was erected within the parish, and the old church has since been used mainly for burials, the churchyard around it being the only one in the parish. The chancel roof and much of the timber-framing and stonework are now in a deplorable state.

From Lava Beds To Ministry

(Continued from last week)

In taking his place with the youngest scholars, he never forgot his dignity as a Chief. Being at one time annoyed by some boys knocking at his door, as they ran through the corridor, he asked the superintendent to reprove them, saying, " I not speak to them, I get angry." Afterward in thinking about it he feared the boys' feelings had been hurt, and took an early opportunity to invite them to his room. After showing them his bows and arrows and Indian curiosities, and gaining their interest and attention, he asked if they felt they were Christian boys. As they did not give a clear answer, he kneeled down and offered an earnest prayer for them. He had them repeatedly come to him afterward, and did not cease his efforts, until both were truly converted to the Lord Jesus. He was diligent in his attendance of public worship and the prayer meetings of the school. He sometimes spoke in broken English, but in prayer and in song poured out his heart in his native tongue. His letters to the Mission in the Indian Territory, and to his only son at the Training School in Iowa, showed the great improvement he had made in his short stay at Oak Grove. His friends were looking forward to a long life of usefulness for him. These hopes however were not to be realized on earth. His failing health gave ground for uneasiness, and it became evident that disease had taken firm hold of his constitution. In a few weeks he became sensible of this himself, and was filled with longing to see his home and his people once more. Desiring to make the journey while able, he left the school, and arrived at Portland at the home of his kind friends John J. and Myra E. Frye.

Here he hoped to recruit his wasted strength, but soon realized this was not to be. These last weeks were full of interesting conversation with his friends, of which they retain touching recollections. At one time he began by saying, "Before I know white people, I not understand how I live always, and I think and think and think, and then I not understand it, but when white people tell me about Jesus, then I see how I live forever." Going on to tell of his early life, and his narrow escapes from death, it was remarked his Heavenly Father had taken care of him that he might live to know Him, and help others to know Him, he replied emphatically, "That's what I always thought."

His people were continually upon his heart. One day he said: "I want to talk to you about my people. We all want to go back to Oregon, we lonesome where we are, we all dying, can't raise any babies, its so sickly. We not fight any more, we all peace, we live in houses, on farms, work with our hands, like white folks, we love Jesus, yet we prisoners of war, can't have things like white folks, Oh my poor boy!" He was told that *he* could perhaps go to Oregon himself if he got well, he replied, "I not go to stay without my people."

As he grew weaker, his mind was fixed more and more upon his Heavenly home. "I not home-sick for home in Territory any more; only home-sick for home up there; I once fight for my home, not now, home up there."

He dictated many letters to his people in reply to theirs, asking help and counsel, and a very affecting one to his little son commending him to God as his Father. We could hear him early every morning praying in his room, and on going in to ask how he was, his usual reply was: "I very well, but my body very weak." His last prayer was in English; after pleading for his dear boy and people, he said "I thank Heavenly Father for letting me pray this my first prayer in this language; I so happy."

The Yearly Meeting of the Society of Friends at Newport being just then in session, he had hoped to attend, but this being impossible he sent earnest messages of love, and asked their prayers. The last morning of his life he rose and dressed himself, but soon feeling more ill went to his room to lie down. The nurse who attended him said he had never seen so patient a sufferer. His physician soon after called and said he would probably depart before morning. He asked for his watch and wound it up about nine in the evening. He was often heard repeating the name of Jesus, and saying "Heavenly Father knows best," until he passed away at eleven o'clock on the evening of the 12th of June, 1886. The funeral was held at the Friends Meeting House in Deering, now in Portland, (Forest Avenue) at half-past two o'clock on the 15th. The Episcopal Minister and ladies of the Woman's Indian Association and many others were in attendance. The services were conducted by his friend and teacher Asa C. Tuttle, who writes: "It seems like a dream that Frank is in Paradise, amid the angelic host that surround the throne of God and the Lamb, made up of all nations, kindreds, tongues and people, never more to go out from thence; God be praised! I thanked the Lord at the side of dear Frank's grave, that we were ever privileged to minister to him and his people in the name of disciples, and receive so richly the disciple's reward. We did what we could, and blessed be the Lord who called us thither for seed sowing."

The tidings of his death were received with deep sorrow and regret at the Friends Yearly Meeting at Newport. His last year of education being spent at their Seminary, and his death occurring within their limits, he had become endeared to many as their especial charge. A memorial service was appointed to be held at the same hour as the funeral in Portland. This was attended by almost the whole Yearly Meeting, and many eloquent tributes were borne by those who knew and loved him, to his Christian character. Thanksgiving to God for this wonderful instance of the transforming power of His love and grace, was mingled with prayer for his fatherless child and bereaved people. A few soft voices sang his favorite hymn:

"Oh, think of the home over there,
By the side of the river of light,
Where the Saints, all immortal and fair,
Are robed in their garments of white,
Over there, over there,
Oh, think of the home over there."

The hour was an occasion of renewed consecration to the cause of justice and missionary labor to the Indians of our country.

Thus honored in his burial as became a Chief of his people, and a minister of the Gospel of Christ, we may trust that in the providence of God his death may advance the work that was nearest his heart.

His grave is under a lone tree in the cemetery immediately in the rear of the Forest Avenue Meeting House, Portland, Maine. His expenses for illness and funeral were borne by Myra E. Frye, who also placed a stone to mark his grave, bearing this inscription:

FRANK MODOC

Indian Chief of the Modoc Tribe in
Indian Territory
and
A Friend Minister

Died in the full triumph of Christian Faith,
6th month 12th, 1886,
Aged 45 years

SIXTY IN A SNOW STORM

In his history of "Friends and the Indians," Rayner W. Kelsey has preserved the following incidents regarding the Modoc Friends Meeting of forty years ago.

"Isaac Sharp, a prominent English Friend, visited several of the missions in 1883 and was greatly impressed with the meeting among the Modocs. In his account he mentioned especially the vigorous singing of hymns, and an impressive prayer by 'Steamboat' Frank.

"Henry Stanley Newman describes one of the meetings during his visit as follows: 'The 12th of January 1890 was Sabbath day. A fierce blizzard was raging and the white man's church was empty. The snow beat into our faces as we drove along in the intense cold to the Friends' Meeting House in the Modoc camp, where John and Julia Hall work as missionaries. As we drew near we saw the Modocs coming from various directions through the storm. There were sixty of them present! Moses Kyst, a Modoc warrior, was the first to bow in lowly prayer. Scarfaced Charley, one of the old chiefs from the lava beds, also spoke. Faithful William, Robin Hood Clinton, and other of their heroes were present. The Modoc meeting is a marvellous testimony to the miraculous and conquering power of the Gospel of Christ'."

A WELL WORN PATH AND AN OPEN GATE

Our Friends the Kelseys Tell Us How the Work Progresses in Palestine

The new Mission house at Ram Allah is very comfortable and as the finishing is even now going on, we look forward to the coming winter with a greater appreciation than ever for the opportunity of service that the home offers us. We hope to be found ever ready to extend hospitality whenever it is needed and to always have sympathy and help for those calling for it. The path is well worn now and the gates are never closed day or night. We have never found anything missing and we do not expect to do so.

We have had an unusually cool summer. We are told that the Nile is overflowing three feet higher than usual and it may be possible that we are getting some effect from that, but at any rate, it has been decidedly cooler than most summers we have experienced here.

The school graduation on July 9 was very pleasant. Twelve boys and nine girls were graduated and there were many old students back. The reunion continued for two days following, when the former boys of the school celebrated the fact that the school was opened twenty-five years ago. The former girls of the school conducted a sale on the 10th, gathering about three hundred dollars for the new piano that they wished the school to have.

The day schools have never shown better progress than they did this year. Where closing exercises were given, they did exceedingly well. The closing day for the Mohammedan girls was the signal for mourning and I have never seen such weeping as at Deir Ghazani, the farthest school. The whole village seemed depressed.

The clinic experiment at Taiyibeh, made possible by a gift from a traveler, is doing a flourishing business. Usually between fifty and sixty cases are in each day and now during fig season the eyes are demanding great attention. The nurse is trying to teach the mothers how to take better care of their babies, how necessary cleanliness is, and how to protect themselves against contamination and infection. The number of tubercular patients in the country is appalling and much teaching is needed for the protection of the others. As the Board has no money for this kind of work, we must appeal to those outside of Friends for the support. We are advised to appeal to the *Christian Herald* and we have done so at the sanction of the mission staff recently. Otherwise, this needed work will have to stop in October. The government helps in every way with medicines and supervision, but it has no money for such work. The nurse lives right in the village where the clinic is, and then she goes about the nearby villages and the people also come to her. In this way we hope to get little groups of villages started in a good way to live cleaner and happier. It seems very important work to many who are in touch with the situation.

LIGHT AND POWER FOR PALESTINE

Improvements are going on at all three of the mission establishments so that although we keep busy we do not have to rush as we did last summer and by the first of October when the schools open we hope to have things in order as they have never been before. At any time we are now expecting a Westinghouse 110 volt electric lighting plant for the Girls' School and by the time you read this letter we hope to have the Girls' School flooded with light. Some day we hope there will be a plant supplying light and power to all parts of this land but we may have to wait years for that. Meanwhile we who have come to this land to bring a knowledge of the "true light that lighteth every one that cometh into the world," will go on with the task given to us and seek as we have in times past to "let our lights shine before men."

Every summer an increasing number of tourist parties come to this land and a number of Friends and friends have visited us. We have sign-boards on the auto road that leads by the Boys' School apprising passers-by that there is a Friends mission located here and the past season these notices have brought Friends to visit us from Philadelphia and Oregon who did not even know that Friends had work in this land. Evidently none of these were readers of THE AMERICAN FRIEND.

We are sure that our women friends in America would like to have attended the thimble party which we had here at the house for a girl who is to be married next Sunday. She graduated two years ago from the Girls' School and has since taught for us. The groom will be the head Syrian teacher in the Boys' School, a graduate of the American University at Beirut and is a recent and valuable accession to Ram Allah Monthly Meeting. The twenty girls and women who brought their needles and thimbles did make their fingers fly and seemed to turn off considerable work in spite of the babel of Arabic and English that at times filled the rooms where they were at work. It is such a joy that for such gatherings we can now invite people to our home rather than to an institution.

This is the height of the watermelon season and large ones are selling in the market for fifteen cents. The grape season is just opening and from now until the rains come in November we shall be enjoying the fruit of the vine. We are greatly blessed in this land in having a succession of fruit almost throughout the year.

Our hearts often burn within us to help occupy some of the needy areas about us but there is a limit to human strength and as long as we have barely enough workers to do the work we have already undertaken, we must go on as we are now but so often the words of our Master come to our minds, "The fields are white already unto harvest." "Pray ye therefore the Lord of the harvest that" the church at home may make it possible for other reapers to come into this part of the great harvest field.

A. EDWARD AND MARION E. KELSEY.

ARE WONDERING WHAT THEY SHALL DO

Maragoli Friends Church of Africa Greets the Elders and the Church in America

Recently Emory J. Rees, now on furlough from East Africa, received a communication addressed to Friends in America. He sent it to the Foreign Board office together with the translation.

"Bwana u ku kyelidzire Avakulundu velivugana, halala na Velivugana vosi avavugirira mwinye kuduka mkivala kyetu kutwulidza kisundi mutsimoni tsyetu. U va volers kwinye kwa li kulondanga inzira itsitsanga mululiva. Navutswa kalunu kigira ubuyanzi bwavo, nobuhasni bwavo, ku mali kuhinulwa ku londanga inzira itsitsanga mu livamwoyo, ku Nyasaye-Wanyala-Vyosi. Anasante kuvo ligali.

Kandi u va volere kwinye ku kikiri kuli avana vanunanga, kigira kwa ganaganaga kunyola Kitabu kya Nyasaye kyosi mu lulimi lwetu, navutswa kalunu ku nyoye luvega lulala kigira miyinzi gya Bwana Rees, ki tigaye kandi luvega lulala. Ku genyanga ku la kola ndi! Mwinye Avaguga, mwadza mu ganane ling'ana yili.

Ewinye avelivugana Lya Maragoli,
by JOELI LITU
na JAIRO MWOLE.

As translated:

Sir, Greet for us the Elders of the church together with all of the church who enabled you (missionaries) to arrive in our country to take away the darkness from our eyes. Tell them we were following the road that goes into deep darkness, but now because of your love and your giving we have been turned back to follow the path that leads to life and to God the Almighty One. We thank you very much.

Tell them we are still as nursing children for we were thinking to have the whole Book of God, and now we have received only one part through the work of Bwana Rees; there remains still another part. We are wondering what we shall do! You our fathers, please consider together this word.

We of the Maragoli Church,
By JOELI LITU
and JAIRO MWOLE.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

ON MORAL COURAGE

Editor THE AMERICAN FRIEND:

I must comment on Rachel Davis-DuBois' article on Moral Courage in a recent number of THE AMERICAN FRIEND. It is almost unbelievable, after all we hear and read nowadays against race prejudice, to hear of the action of influential whites at Tuskegee.

The deputation to Dr. Moton to sign a petition "that no colored doctors or nurses should serve in the Government Hospital for disabled colored soldiers!" (The Hospital on grounds given by Tuskegee.) The moral courage of his brave refusal is impressive.

Pasadena, Calif. M. M. H.

FACING THE ISSUE OF FREE DISCUSSION

Editor THE AMERICAN FRIEND:

We read with great interest the article by W. O. Mendenhall entitled, "Facing the Issues Frankly," and also the ensuing correspondence.

Quakerism has always reverenced personality, even as Christ did, and this should lead us in our day toward a feeling of genuine interest in the viewpoints of others even though we cannot agree with them. Or, as some one has said, "The genius of Quakerism is that spiritual unity may be found in diversity of opinion."

Elizabeth B. Emmott, in her "The Story of Quakerism," says: "The underlying thought in all our meetings, for business as well as in those for worship, has always been that Christ is the Head of His Church, and that under Him each one must be faithful in taking his individual share in the work of the meeting. So our meetings for Church affairs are not only attended by a few but are open to ALL our members; and when we meet there, everyone has an equal right to express an opinion on any subject that is being considered. It might seem that this would open the way for much disorder and discord; but we can thankfully say that so really do we feel the Presence of Christ in these gatherings and so earnest is the desire to be guided by His Spirit, that the greatest unity and love are usually felt, even when Friends hold widely different views about the subject under discussion."

If Elizabeth Emmott is right may not the problem presented by W. O. Mendenhall have grown out of a lack of discussion by the members of our Society?

One of the most alluring phases of Quakerism to us has been the opportunity offered for freedom in the interchange of thought. Ideally this freedom prevails in both the meeting for Worship and the meeting for business. Should not this be true also of THE AMERICAN FRIEND which serves as the mouthpiece of our Society? Have we beliefs and convictions which are not vital enough to stand the fire of free discussion?

CORNELL AND ESTELLE HEWSON.

Chicago, Illinois.

Editor THE AMERICAN FRIEND:

I have read carefully the article by Pres. W. O. Mendenhall. I am concerned that our Church paper be kept as free as possible from anything that would cause controversy. And I think a discussion of this kind, instead of bringing us into closer unity would have the opposite effect. So I would say, do not change your present policy of keeping our valuable paper free from such discussion.

F. V. STAFFORD.

Sheridan, Indiana.

Editor THE AMERICAN FRIEND:

In a recent issue of THE AMERICAN FRIEND President W. O. Mendenhall raises the question of open discussion of opinions, through the columns of THE AMERICAN FRIEND. I approve.

It may be a difficult question to know just where to stop, but the past policy of no discussion has caused a great deal of dissatisfaction with the management of the paper in many sections of the country.

I should like, for a time at least, to see the columns open to free and frank discussion of the principal issues that are disturbing Friends. Argumentative, constructive discussion.

RICHARD HAWORTH.

Sunnyside, California.

Editor THE AMERICAN FRIEND:

"What do our readers have to say?" asks our Editor of THE AMERICAN FRIEND.

Answer:—The open door, free discussion policy, would, no doubt, stimulate interest both in our church paper and in our society at large; it would also allay any feeling that one cannot be heard through the columns of THE AMERICAN FRIEND. Such a policy might be entered into for a time at least. Certainly no one would write for publication, who could not do so in the genial spirit of *love, prayer* and *kindness.*

EMMA F. COFFIN.

Vermilion Grove, Illinois.

Editor THE AMERICAN FRIEND:

I have carefully read and prayerfully considered the suggestion of W. O. Mendenhall and I do not think it would be wise to deviate from the non-controversial policy to open up our church paper to a discussion of the issues on which Friends differ, as I do not believe it would be beneficial.

We are renewing our subscription, and appreciate the position which THE AMERICAN FRIEND has adhered to in the past and hope and pray that it may continue on the same lines. We enjoy it very much as it is the only way we have of knowing anything of the workings of the Friends Church at large. We do not know of any one who belongs to Friends in this or surrounding towns. The Southern Baptists very largely predominate here. Imagine a northern Quaker teaching a Bible class in a Southern Baptist Sabbath School!

W. A. FEELER.

Starke, Florida.

Editor THE AMERICAN FRIEND:

To discuss or not to discuss, that is the question, with apology to a certain famous poet, and meantime while we are deciding the question we go right on discussing, whether it be in print, or in sermon, or in Bible School class, or in personal conversation.

I have read with a great deal of interest President Mendenhall's article in THE AMERICAN FRIEND, and though my opening sentence to the contrary, the question is not whether we shall discuss, but rather with what purpose in mind and in what spirit shall we discuss, matters of doctrine, spiritual development, and Christian practice.

The path of progress in every phase of life is covered over with shreds of outgrown discussion and difference of opinion. We progress only by reason of our differences, not by our similarities. There was a time when everyone said the world is flat and that the sun revolves around it, but one man dared to differ from the rest of the world and said that the world is not flat but round and that it revolves around the sun, and though they burned him at the stake as an heretic, according to a tradition, yet science progressed a long step because one man, an honest seeker after truth, had the courage to differ. Even in the matter of divine leading men have differed. There were no doubt many earnest religious men who thought they were in the Divine will, as Christian killed Christian in the massacre of St. Bartholomew. We used to burn witches at the stake and feel very sure that we were doing God's service. But there came a time when some people dared to question the Christian conception of life which permitted men to do such things, and so we have advanced a step in our conception of what serving God is. What a blessed thing it is that all down through time men have caught a fresh vision of God and have dared to differ from crystalized creed and dogma! Paul withstood Peter to the face, (Gal. 2) and the Christian Evangel was freed from the Jewish rite of circumcision. Our greater sin as followers of Jesus is not our differences but our in-

differences, not the fact that we discuss and confer about Christian doctrine and ideals, but that we discuss and confer in an un-Christian manner, and so much of the time seem so serenely oblivious to those ideals of Jesus. Discussion for discussion's sake begets discord and is useless, but discussion for truth's sake, carried on in the spirit of Christian tolerance and fellowship, takes the Church step by step toward a more vital understanding of God's will for it.

My conclusion is obvious. Difference of opinion, even in spiritual matters seems to have been always inherent in us, and a wonderfully blessed asset it is if used rightly. This being true and having as our reason for discussion an earnest and reverent search for truth, why should we not emphasize that search for truth, and unafraid, dare to face every issue which has to do with our spiritual development and question it back to rock bottom. And when persons are involved, can we not in a spirit of gentleness, mutual respect, and Christian humility, share our own best thought and receive from another his best thought, because our goal is not pure discussion, or intellectual conquest, but growth in experential, Christlike, living. Among the many functions of a Church paper can there be one more wholesome, or more productive of real progress for the denomination, than this? And if done always in the spirit of earnestness and loving fellowship, free from rant, railing, and subtle allusion and invective, it seems to me that articles and letters of comment expressing many and varied conceptions and opinions ought to have a real constructive place in our Church paper.

LEWIS C. MOON.

Baltimore, Maryland.

Editor THE AMERICAN FRIEND:

The natural question to ask is, What is the purpose of discussion? The answer might be, in order to discover new truth; or, to rediscover old truth, may be the fuller statement; and to confirm knowledge already gained. Considering that there is nothing new under the sun, that is, in itself, though new to each rising generation, it might be well to look for examples in earlier records of how discussions were conducted and how they resulted, both in regard to decisions of matter, and in their reaction upon participants and readers. I leave this mainly for the editor to trace up to what extent he may be pleased, as I am devoid of a library; but I cite the instance in the Methodist denomination of John Wesley, the founder, and George Whitefield, a very powerful minister of that time, who for seven years carried on a controversy on the subject of predestination and were scarcely on speaking terms a part of the time, I believe, who finally agreed to disagree as each could plainly see that the other was having fruit in his labour in spite of the fact of holding different beliefs and understandings on that point.

Now it is impossible, I believe, to prevent discussions as they will occur outside of the paper, if not in it, and where important subjects of thought are under consideration many people are interested and desire information and instruction, therefore they will wish to know some definite attitude upon those subjects and moreover wish to arrive at that attitude upon their own judgment.

Now the important point comes in: Friends are built up on the foundation of charity and forbearance which they appear to hold stronger than any other people. This, then, must not be interfered with as it is in the foundation. But how are we to widen our vision and become instructed? Keep the foundation sure and steadfast first of all; let nothing touch that, and whatever is necessary to be known will come in due time, only let us: go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

The old foundation has been laid strong enough to stand every storm; therefore continually dwell upon the old foundation. Look up George Fox's epistles, his journal and various writings and therein will surely be found answers to all controversies, for they are not new to each succeeding generation but the same old ones in a new suit. Look them in the eye and recognize them. (For there must be also heresies among you that they which are approved may be made manifest among you) and publish the answers given to these same considerations under another form at an earlier date. This keeps the attention continually upon the foundation of the Society, its purpose, and its past thrilling history.

It appears wise and necessary to meet questions of various classes continually being propounded, but if they are met with the old tried and true weapons and answers, which settled them for other generations, it will settle them for this; for our Heavenly Father does not intend we should be defeated in this conflict, and has provided means to overcome to whomsoever will use them. Is there not a little temptation to try some new unproved weapon?

Thank God for the Friendly atmosphere of the paper. A little history or a little biography now and then may cover many points of controversy.

JAMES E. SPENCER.

Norwich, Ontario.

TO THE CALIFORNIA FRIEND

Editor THE AMERICAN FRIEND:

In connection with the advisabilty of open discussion of religious opinions and differences, that present vision of the dear, timorous, California Friend made me laugh out loud. The funny man seems to see the fires going, an engine stopped and the safety valve a little rickety. But this is from the State where they are used to having destructive earthquakes. You see a whole city in ruins out there and perhaps in a year or two you go along and find it all up and flourishing. Violent rumblings with sometimes something sort of explosive about them start from there for the east, but somehow we do not get a bit of the expected shake-up. Now the fire must be going out there and the engine is going too. Turn that waste steam to work in real wholesome production. If that dear friend think that the safety valve is getting rusty show him the nice oil of repentance and quiet good will. THE AMERICAN FRIEND is a good channel through which to pour it.

O, Land of God-given Lubricant! Why live in continuous self-engendered friction!

Like any good, going concern we can keep on going and producing and watching so that the safety valve will not worry us a bit. We are pretty well fixed for producing that for which there will always be a good demand, namely the Love of Christ, Peace on Earth, Good Will to Men.

SAMUEL BUFFUM.

North Berwick, Me.

"SEPARATION?"

Editor THE AMERICAN FRIEND:

With much interest I have read the article by President William O. Mendenhall, in a recent number of THE AMERICAN FRIEND, called, "Facing the Issues Frankly."

As a member of Philadelphia (Orthodox) Yearly Meeting, which does not have programmed services, or possess a supported pastoral system, which has active members at home and abroad, which hopes to help others by maintaining such a position, I am keenly interested in all who bear the lovely name of Friends. May I be forgiven if, with some perturbation, I have observed the expression, "separation," in the admirable article referred to.

Almost all the Protestant denominations are infected with theological unrest. Individual opinions, quite outside of creeds, sway the expressions of many. When opinions have claimed serious attention, when individuals have once "taken a stand," each man, woman, synod, conference or yearly meeting easily may be led into the spirit of self-justification. Bitterness easily may ensue; and thus may be forgotten the fundamental law of love, of the religion of Jesus Christ.

Theology is the science—according to the dictionary—that treats of the attributes of God, and of man's relation to God. Theology is largely man's opinion as to the things of God. Many theological books, representing very diverse thought, bear witness to the fact that men may wander from the teachings of our Christ, whilst perfectly honest as to their own understandings and convictions. It is almost impossible to preach, or write, about religious things without some theology creeping in. But if we climb out of the morass, into which overmuch theological discussion so often entangles us, up to the glorious vision obtained from the mountains of God, we see that others who differ from us may, after all,

love the same Lord we love, they may speak of him in different terms from the terms we use, they may see only part of what we see. What shall we do? Shall we fear them? No! We shall go to that grand chapter in Paul's letter to the church at Philippi wherein he, great theologian that he was, said that if Christ was preached, "even of envy and strife," he would rejoice. Why did Paul rejoice? "Because Christ was preached!"

Are we more ardent on behalf of Christ than was Paul? May not the generous Pauline attitude shame us and our fears?

It is not always wise to attempt to close the channels through which spiritual and intellectual research seek the Truth. I, for one, have faith to believe that God, in the future as so often in the past, will ultimately vindicate his own cause. Has dogma won people to Jesus Christ?

When church activities are controlled by the Spirit of Christ the term, "separation," disappears. There are magnificent alternatives at command to prevent severing the bonds of church fellowship. "Separation!" Banish that word from the Friendly vocabulary—smite it with the sword of the Spirit!

Have separations really and permanently availed in the past? Has not each clique, subsequent to a split, too often gone its own way, each emphasizing its own particular position that it might justify itself? Has not each faction, after a division, eventually lost much of the spiritual contribution that could have been made to it by the opposite party? Have these things steadied the work of the Redeemer through us? Shall Jesus again be wounded in the house of his friends? Can Friends afford another cruel blow to their delightful name? Tell it not in the streets of Richmond—proclaim it not from the hills of California!

How unfair some of us have sometimes been! How some of us have unintentionally failed in the practical application of the gospel of love! How we are humbled as we think of it all! Now is the time to change. Surely my brethren of the Five Years Meeting will sweep away the ashes of the past, and will approach their next general gathering with the apostolic appeal burning like live coals upon their lips: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you!"

WILLIAM C. ALLEN.

San Jose, California,

DOLL MESSENGERS WILL BE SENT BY. A. F. S. C.

There have been items recently in the Friends' papers as well as in other periodicals advertising the Doll Messenger project which was endorsed by the Committee on World Friendship among Children and which has been recommended to the people and children of the United States by the Federal Council of Churches. A recent number of the Federal Council bulletin says that this beautiful festival is perhaps the most attractive of all Japan's interesting national festival days. On this day ancestral doll treasures are brought out from safe keeping and placed on display with various tiny and typical articles of furniture. The ancient and quaint costumes of the dolls, the revered customs of ancestors, the formal salutations, the receptions and refreshments for neighbors and guests, the details of politeness and courtesy, all give the mothers fine opportunities for instructing their daughters. The festival which exalts the family life and inspires the daughters with the ideals and habits of home love and loyalty is universally observed by all families whatever their social rank.

The Doll Messenger project is a proposal that American children send thousands of American dolls to visit their friends in Japan on Doll Festival Day on March 3, 1927. Such a plan as this will create an understanding, appreciation and goodwill for Japan in the hearts and minds of American children. It will be a beautiful gesture of friendship between the children of these two great nations. The American Friends Service Committee will be very glad to send dolls to Japan. We hope there will be many little Friends who will want to share in this expression of goodwill. Please send the dolls to our warehouse, 1521 Cherry Street, Philadelphia. Have the package marked "A Doll Messenger."

OPIUM SURVEY OF CHINA

Another organization which is doing an interesting piece of work is the Anti-International Opium Association with headquarters in Peking. Dr. W. H. G. Aspland, the General Secretary, writes that he has just completed the annual opium survey of China for the League of Nations and the China Year Book. This is the only real investigation of poppy cultivation in China, and Dr. Aspland obtains the material by writing personal letters to 25 or 30 missionaries in each province asking for particulars in their locality. Poppy is sown in the South in November, and month by month according to climate, it continues to the North where it is sown in April. The investigation is one of our most important duties, because it is entirely foreign, and is considered by the League of Nations as very reliable.

The Association deals simply with the international aspect of the work particularly in relation to opium and narcotic drugs. When Dr. Aspland gets a report from the different customs houses in China regarding seizures of narcotics, he in turn reports the details to the League of Nations and to the Minister in Peking of the country concerned. Every seizure is traced home to the government of the guilty party.

The only restraint in opium growing is the high cost of food in those provinces where opium is grown to the neglect of cereals. The smoking habit is almost as widespread as in 1907.

Dr. Aspland, along with many other general secretaries, is finding his work considerably hampered this year due to the lack of finances. The Association, while an international organization, was started by Americans, many of whom have been its chief contributors. It is impossible to raise the money in China.

This Association is certainly doing a piece of most valuable work, and it is to be hoped that its financial condition will improve so that it can continue.

WHERE IS CHRIST BETRAYED?

Not very long ago a letter came to the Foreign Board office. In it was the following sentence: "Christ is no longer betrayed in the Garden of Gethsemane. The modern place of betrayal is the probate court."

Other parts of the letter make clear the writer's meaning. "With all the money passing through probate, why is so little received by church agencies through legacies? Last year, in estates of $50,000 and above, the amount involved was three and one-half billions. Yet very little was diverted to church agencies. I wonder if you will agree with me that the weak point in financial plans of the church is in failure to obtain a reasonable portion of the money released by the dead hand—a moral equivalent of inheritance tax.

"This probate court is the black flower of our civilization, made so by conscious and deliberate acts of professed representatives of a sacrificial faith. God has provided message, missionaries, money. But man evidently regards himself as owner instead of a custodian of trust funds for the good of mankind."

Some Friends have recognized that they should leave at least a part of their estate to benevolent objects of the church and a number of bequests and annuity gifts have been made to the Foreign Mission Board. Such gifts, when made available, help materially in extending the kingdom of Christ and many more should be made. The Foreign Board has a folder entitled, "Investing for the Present and the Future," which sets forth in detail ways by which Friends may leave some portion of their possessions to the work of the Board. This folder will be sent upon request to all who wish to help in carrying forward the work.

A CORRECTION

A curious freak appeared in our last issue that will be somewhat embarrassing to our contributors, and a word of explanation is due them. The linotype sets the copy in lines, and, when making up page 572, three lines at the bottom of column three were accidentally put in which belong near the top of column three on page 573, making lines 6, 7 and 8. The mistake was not discovered until too late, which we regret.

QUAKERDOM · AT · LARGE

Fred T. Hollowell, a North Carolina Young Friend who was educated at Earlham College and who has since been engaged in newspaper work in responsible positions, goes with his wife, also an Earlham graduate, to Rome this month as the correspondent for the New York Herald-Tribune. For some years he was in charge of the Rome Bureau of the Associated Press.

Rayner W. and Naomi B. Kelsey and son Wilfred, of Haverford College, have been spending their summer vacation at South Hero, Vermont. He writes: "We are just across Lake Champlain from Plattsburg and all summer long I have listened to the thrum of rapid-fire guns in target practice. The significance of it has come upon me cumulatively as the days and weeks have passed: the waste, the idiocy, and the all-around hellishness of it!"

Richard R. Wood, Secretary of the Peace Committee of Philadelphia Yearly Meeting, was a visitor at the Central Offices one day last week, on his way home after attending the Conference of Pacifist Religious Bodies at Carlock, Illinois. He reported a live conference and a good attendance, particulary on the part of the Mennonites. Elden H. Mills, Richard R. Newby, Simon Hester and Leslie Bond, were in attendance from Western Yearly Meeting.

Friends of Cambridge, Huntingdon and Lynn Monthly Meeting, in London Yearly Meeting, have passed a minute recording "the deepest distress and anxiety" with which they view "the present condition of our country." The minute continues: "The longer the dispute continues the more convinced we are that the best means of securing peace in the coal industry is for the Government to put into operation the recommendations of the Samuel Commission. In order that this may be done, we earnestly appeal to the Prime Minister as head of the Government to fulfil the promise he made at the conclusion of the General Strike."

At a meeting of "The Friends of Peace" held at the Portsmouth Friends Meeting-house, England, it was agreed that military phrases should really have no place in the vocabulary of Peace promoters, in propaganda, or daily conversation. Such phrases as "on the warpath," "a fight to a finish," etc., spring readily to the lips through long usage, but by carefully using positive peace phrases we shall further, still more, the Peace movement, says a correspondent in *The Friend* (London). The editor adds this illuminating note: "We sympathize with our Friends' desires for a strong peace testimony; though we wonder if they would feel it to be unsuitable to speak of 'the whole armor of God,' 'the sword of the spirit,' 'the shield of faith,' and of 'fighting a good fight,' as did the Apostle Paul."

The following quotation from the writings of John Woolman form part of the cover page of Faith and Practice, a book of Christian Discipline approved and adopted by Philadelphia Yearly Meeting: "The Discipline of the Church of Christ standeth in that which is pure. It is the wisdom from above which gives authority to Discipline." This neatly prepared book of 122 pages includes in the introduction statements of faith by prominent Friends, gives a historical sketch of Philadelphia Yearly Meeting, founded in 1681, outlines the position of Friends on Worship and Ministry, and sets forth their practice in civil, social and religious affairs, and in meetings for business. It is a valuable document and worthy of careful perusal by all Friends. We hope to present a review of it soon.

At the close of Friends meeting at Cambridge, England, Sunday morning, August 8, a young woman stood up and in a very touching and diffident manner expressed the warm thankfulness of Austrians and especially the people of Vienna for the loving and practical help shown them by English and American Friends during the terrible suffering that succeeded the war. She and her parents, she said, had been recipients of that help and she had it on her mind that if way should open she would like to express their thankfulness. Strolling round to view the colleges in Cambridge she had caught sight of a notice about the holding of a Friends meeting. She had wondered what it was in Friends that led them to do so much and in such a loving manner for people belonging to an enemy nation and, sitting in that meeting she had realized how Friends were prompted and led by the Spirit of God. Gulielma Crosfield, as one of the earliest of those to go out to Vienna on behalf of the Committee on International Service, acknowledged this heartfelt thank offering, which had made a striking impression upon the meeting.

Evangeline Martin, pioneer teacher in the Quaker "Settlement" at Newberg, Oregon, and ever an ardent champion of Christian education, was made very happy a few Sundays ago by a visit from one of her old time pupils. Such a visit is by no means uncommon with her. Many of her former "children" whom she started on the road to education, including the writer of this paragraph, have returned to the scenes of their childhood from time to time, and have turned their footsteps toward her door in loving appreciation; and especially so within the past three years during which she has been confined to her home an invalid. But this was a visit different in degree, though not in kind, the visitor being Herbert Hoover. While on a brief vacation trip in the Pacific Northwest, he drove out from Portland with a friend on a Sunday afternoon and spent three hours with his former teacher, recalling old times and old friends, as reported by the *Newberg Graphic*. Evangeline Martin had young Hoover as a member of her Sunday School class as well as a day school pupil and it was in this relationship that she came in closest contact with him. Even as a small boy, he was a great student, she says, and used to come to her home to consult books in the Martin library. This was the first time she had seen her distinguished pupil whom she had followed with such interest, since he left the community many years ago in quest of higher education.

NEWS OF OUR MEETINGS

Henry C. and Melissa Stanley Fellow have had their membership transferred to University Friends Meeting, Wichita, Kansas, and are enjoying the good sermons and helpful Bible classes there. Henry Fellow conducted the Christian Endeavor study class at North Wichita Church when nine sessions were held and the young people entered upon a study of the Discipline and the lives of Quaker Worthies with a zeal that bespeaks effective work in the church. Nettie Ditch, the Yearly Meeting Secretary of Christian Endeavor, is visiting many meetings and giving helpful advice and encouragement to the oncoming church workers. Harry and Pearl Cox, former pastors of Wichita meeting, have charge of the Orient Chapel work which is growing and an enlargement of the buildings is contemplated. The Holiness Camp Meeting in Beulah Park was a session of deepening Christian grace to many, Charles Stalker being a speaker who was able to touch the heart life of the hearers and brought them to see the beautiful life hid in Christ. Other speakers gave the Gospel Message also to the edification of all present. The new tabernacle is quite an improvement over the old tent.

The Colorado Friends Conference and Denver Quarterly Meeting was held at Colorado Springs, Colorado, August 18-22, with a good delegation present. About 120 visitors and delegates were in attendance

sometime during the four days. Scott T. Clark of Haviland, Kansas, gave expository Bible messages which were forceful and full of practical gospel truth. Clyde W. Likes, of Mack, Colorado, gave a series of sermons on Baptism and Communion according to Friends views. The Colorado Friends Church Building Fellowship gave an interesting report and will continue their work. The evening services were evangelistic. The young people of Colorado Springs gave a pageant on the life of George Fox which was very much enjoyed. God's blessing attended the conference throughout, and as Friends worshiped together there was manifested the seal of the fellowship of Believers.

Independence Quarterly Meeting was held at Independence, Kansas, August 20-22. The presence and messages of visiting Friends were much appreciated. These were: Alice K. Barnes of Haviland; George C. Wise who goes to Haviland as pastor for the coming year; Harold Selleck and wife who recently have taken pastoral work at Stark; and Oscar Battin of Hutchinson who begins pastoral work at Vera, Oklahoma, all of this Quarterly Meeting. Three new outposts have been established with the prospect of another.

Dover Quarterly Meeting was held at North Berwick, Maine, August 26, with full attendance. Eighty sat down to lunch including all the children from babyhood up. The preaching service was very satisfactory by Wesley Schutz of Amesbury, Mass., and Harvey Jones of Gonic, N. H. Short addresses by Vardis Brown, in her accustomed leadership of young people, added much to the interest of the meeting. Such a small and obscure Quarterly Meeting as this one has sometimes thrust upon it rather large responsibilities. It is a serious matter to frame credentials for those who have done good, quiet service and go out to the wide world as the exponents of our faith. A certificate was granted to a minister who came from the western country and has done faithful, self-sacrificing work and gained the warm affection of the people of the whole countryside. But he has sometimes gone out of his way to attach uncalled-for names and titles to some dear Friends till some have thought that he was hardly the man to send forth with the gospel of reconciliation. He was only accredited back, however, to those who accredited him to this meeting. Many believe that the Society of Friends is dignified and patient enough not to be frightened by worn-out epithets or a spirit of disruption. It is thought that the years of sojourn of this minister among us has sweetened some of his apparent acerbity and made it a little easier for him to smile. He will be overwhelmed by kindness and we shall all be blended together by forgiving grace.

After four years of pastoral work with the Union Street Friends Church at Kokomo, Indiana, Zeno H. Doan preached a farewell sermon to the congregation, August 29, to become pastor of the Second Friends Church at Marion, Indiana, exchanging pastorates with E. Howard Brown who began his work, September 5. On Monday evening, a farewell reception was given the Doan family at the Chandler home to which the public was invited, the program being in charge of Mrs. Otis Tucker. Zeno Doan feels particularly fortunate to be able to take up another pastorate, as he had planned to retire permanently from active service some months ago when he suffered a complete breakdown. Under the care of local physicians, however, he has so greatly improved that he is entering upon his work at Marion with optimism and assurance.

THEIR GOLDEN WEDDING

Fifty years of service together in the Yearly Meeting have so endeared Daniel and Alice Maxfield to New England Friends that their golden wedding was a matter for interest and rejoicing not only to their neighbors and kinsfolk but to a great number of Friends scattered all over the New England States as well. On Tuesday, August 17, when they celebrated their fiftieth anniversary, guests were present from Maine and Rhode Island as well as from nearer points.

Not only have their interests in the Yearly Meeting bound many friends to them, but their connection with Moses Brown School, as teachers and committee members, has given them sincere friendships with three generations of its alumni. Neighbors, relatives, Yearly Meeting Friends, and old scholars of Moses Brown School were all represented in the seventy-odd people who gathered at the Maxfield home in Amesbury on the 17th.

A copy of the original certificate written out by Alice Maxfield in beautiful script was signed by the guests and it was interesting to note that five of the ten surviving signers of the first certificate put their names to the second one.

Orley and Lenna Smith of Carmel, Indiana,, have returned from their summer's work among Tennessee Friends where they substituted for J. Edward and Daisy Ransome during the latter's absence. On their way home they stopped at the Central Offices and gave an informal and illuminating report of the conditions as they found them among the mountaineer Friends, among whom they conducted evangelistic meetings. Orley Smith is now open for engagements for evangelistic services as desired, and may be addressed at Carmel.

The Clintondale (N. Y.) Meeting this year made its first venture in promoting a Daily Vacation Bible School. Levinus K. and Margaret H. Painter directed the school with loyal and efficient assistance of regular Sunday-school workers. The school this year was limited to children of Primary and Junior grades. Thirty pupils were enrolled and the average attendance was almost twenty-eight. The different groups followed Bible courses outlined by the Painters, each child making his own note book with pictures pasted in to illustrate the lesson for the day. During the handwork period the younger children made scrap books and simple posters. The older girls did basketry and made posters. The older boys made animal toys and did other simple wood work. The ample church grounds provided convenient room for various forms of supervised play. The last day was spent picnicking, which owing to uncertain weather conditions had to be at the church. On Sabbath evening, August 15, a demonstration of the work of the school was given. Wide spread interest was aroused in the community over the work done by the children. An attractive display of handwork and notebooks was on exhibit.

SUMMER WORKERS IN HOME SERVICE

A number of young people have been filling Home Service positions during the summer months, under the auspices of the A. F. S. C.

Helen Hutchins, Penn College, Jean Graham and Ruth Horney, students at Earlham College, were working for the summer as counsellors at the Bowen Country Club, a summer camp for the Hull House Settlement of Chicago. The camp is located on seventy acres of land, part natural forest and swamp and part playgrounds and gardens. The buildings are in excellent condition and well furnished. The camp provides for mothers, babies and boys and girls ranging from five to fifteen years of age. The counsellors found plenty to keep them busy every day in planning for the entertainment of the many groups

from Chicago who came out to the camp for the summer.

Miriam Elleman, who graduated from Earlham in 1925, was a counsellor at the summer camp for Indian girls who were students at Haskell Institute at Lawrence, Kansas. The camp is situated about nine miles from Lawrence on a small lake. It is under the auspices of the Y. W. C. A., which organization maintains a secretary at Haskell during the year. Most of the girls who were at the camp were of high school age. They represented many tribes and States.

Doris Weesner and Merrill Coffin, one an Earlham student and the other a graduate of Earlham, spent the summer at the Goodrich Farm, the camp of the Goodrich Social Settlement of Cleveland, Ohio. The camp is situated just outside the City of Cleveland.

Another worker, Lenore Pennington, of Friends University, has been one of the assistants at the Neighborhood Settlement in Kansas City.

John Allen, Earlham 1928, served as a counsellor at the Hudson Guild Farm in Northern New Jersey, where he had charge of the athletics of the older boys of the camp. Estelle Janney, another Earlham student, was one of the playground workers at the People's Settlement, Wilmington, Delaware.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 19, 1926

Obedience to Law (Temperance Lesson).
Lesson Material—Leviticus 26.
Reference Material—Jeremiah 35:1-10.
Devotional Reading—Prov. 23:29-35.

Golden Text—Drink no wine, nor strong drink, thou nor thy sons with thee. Lev. 10:9.

Topic for Young People and Adults—Enforcing the Law.

Intermediate and Senior topic—Why Obey the Law?

Daily Readings

M.—Obedience to Law. Lev. 26:14-20.
T.—Warnings against Disobedience. Lev. 26:21-26.
W.—Warnings against Disobedience. Lev. 26:27-33.
T.—Blessings following Obedience. Deut. 28:1-6.
F.—Blessings following Obedience. Deut. 28:7-14.
S.—Daniel's fearless Obedience. Dan. 1:8-21.
S.—The woes of the Drunkard. Prov. 23:29-35.

The Book of Leviticus. This collection known by the Jews as "The Law of Offerings," gives many duties of the priests in sanctuary and worship, and duties of the people in sacrifices and feasts. Very little narrative material is found among these religious, ceremonial, moral, and civil rules. The present lesson is the last chapter of a section (Chapters 17-26) known as the "Law of Holiness," so named because its requirements are based on the oft-repeated statement: "I, your God, am holy."

Blessings for those who keep the law. The first thirteen verses of the chapter could be well summarized in Bacon's observation: "Prosperity is the blessing of the Old Testament." Seasonal rains, regular fruitage from field and orchard, crops so abundant that in their care the whole year is filled with activity, the new harvest coming in before the granaries have been cleared of the old grain—such are the terms used in this picture of a people prosperous because loyal to their laws. This description does not need to be allegorized nor "spiritualized" to be of value to us; for to a greater degree than we may realize, physical results rest on moral causes. "I count him the greatest man who teaches men that the world is ruled in righteousness."

Troubles for those who disobey the law. The opposite picture of verses 14-45 is even more graphic. Terror, discouragement, disease, defeat, oppression, national destruction, are a few of the details of this cumulative threat of punitive suffering. And the point to it all is the fact that their welfare depends on their own choice of the way they go. "Destiny is always declared (in the Old Testament) in terms of personal choice. Each man is responsible for the moral quality and influence of his own attitude toward God."

Responsibility for enforcement of law. While there are many persons greatly concerned to protect our Constitution from "Bolshevists," who will protect it, and other laws, from the patriots! The following searching questions put to American citizens by Mabel Walker Willebrant, Assistant Attorney-General of the United States, in a recent issue of *Good Housekeeping,* are pertinent and suggestive:

"You are a citizen of the United States as well as of your State. Your citizenship is dual; your responsibilities are also twofold. But:

Do you know whether your city has an ordinance against the use of intoxicating liquor and the maintainance of saloons?

Do you know whether your police department is honestly enforcing such ordinance?

Do you know whether your state has an adequate prohibition law as vigorous as the National Prohibition Act?

Do you know whether your state police, your sheriff, your county district attorneys, and your state and county courts are doing their share to enforce that law?

Do you know who your state, county, and federal prohibition agents are?

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Do you do your jury duty—even if it means inconvenience?

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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